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centuries, its creations—cities and wealth and power; its problems of the new democracy. "It is just a hundred years since the first steamer left the Clyde and much less since the first locomotive engine took persons still alive on a journey by rail. The interval since is so crowded with events that we rightly treat it as an epoch; yet in the life of the species it is but an instant—a flash from the anvil in the forge of mankind." The story of the "Revolution, Social and Political", which brings in our age, begins with Condorcet and Kant, Hegel, Beethoven, and Wordsworth. What a background for the fierce movements of France! As for the chapter on "Progress after the Revolution", it reveals England as the Greece of to-day—where the biological worldview invades the mathematical. And the great name is Darwin. A final look forward ends in a burst of poetry.

It is always an event when a thinker invades history, however partial may be his conquests. Some would have had a different plan of campaign, and, like Blücher in London, regret the vastness of the spoil that has been overlooked, and some may find fault with the treatment of what has been taken over. But this may, after all, be only a flying squadron. Let the old guard beware!

J. T. SHOTWELL.

*The Ancient History of the Near East: from the Earliest Times to the Battle of Salamis.* By H. R. HALL, M.A., F.S.A. (New York: The Macmillan Company. 1913. Pp. xxiii, 602.)

THE appearance of this book is peculiarly timely. In Mr. Bryce's presidential address before the London Congress of 1913, he dwelt upon three fields of research which had recently expanded the range of historical study. Two of these, the study of primitive man, tracing him back through the Bronze Age into Neolithic and Paleolithic times; and the work of excavation and discovery "in Egypt, in Western Asia, and in the lands about the Aegean", are included in the territory which Mr. Hall purposes to survey in this new book. Obvious as the situation has been to those working upon it from the side of Oriental civilization, the conservatism of classicists has long isolated Greece and Rome as fields of study not to be invaded by the profaning hand of the somatological anthropologist, the sociologist, or even the economist, and least of all by the unsympathetic Orientalist; but the discoveries of the last ten or fifteen years have revealed the Mediterranean, and especially the Eastern Mediterranean, as a field of study which can no longer be diked about by classical conservatism or isolated as in a water-tight compartment. The Eastern Mediterranean was, as we now know, for ages the scene of a slowly developing civilization, essentially Oriental in its origins, and as Burrows has remarked in his discussion of Crete, this island was long the northern and western outpost of the Orient. It is of course no accident that the region in the north where civilization took its first great steps forward at the close of the Stone Age, should have been over against the mouths of the Nile.

No book has yet gathered together and presented the vast and complicated interaction of Oriental and Mediterranean civilizations as they commingled in the Mediterranean from the days of early Crete, at the end of the Stone Age, 3000 B. C., down through the dissemination of Christianity and the expansion of Islam till the Moslems threatened to girdle the Mediterranean; nor does any book available in English present such a survey, even for the earlier period alone, that is, down to the supremacy of the Greeks, as Hall does. The picture of the Mediterranean, with the civilized forces of the great East converging upon it for eons, culminating in the supremacy of Greek and Roman, and amid that supremacy the ultimate universal triumph of Oriental religion, is one to quicken the imagination and inspire the vision. But the canvas is vast and the composition attempted may entirely dissolve in confusion of detail on the one hand, or on the other it may fade into flat neutrality of tone and complete lack of color, of individuality, or of commanding and contrasted figures. Its treatment requires so much, both in the matter of preliminary training, and in the command and organization of material, that few have ventured upon such an enterprise. It demands a more laborious apprenticeship in the use of archaeological tools and philological materials than is necessary in any other historical field. It is easy, not only to be swamped by the mere bulk of such materials, but also to find these *materials* determining the *form* of the treatment, and obscuring the human career that lies behind them.

Our author, a well-known official of the British Museum, brings to his task long experience and wide familiarity with the vast field he is called upon to cover. It may be said in the beginning that he is most successful in dealing with the civilization of the Aegean, on which he has long written; but he marshals his materials and results with excellent effect on all sides of the Eastern Mediterranean, and it is evident that he has devoted the greatest labor and industry to the production of this work. What seems to your reviewer the soundest quality evinced in the work is the author's discerning eye for historic parallels, as when he recognizes in the Philistine conquest of Palestine a movement of the non-Semitic Westerner into the Semitic East parallel with that of the Crusaders against the Moslems (p. 400) and as certainly doomed to failure.

It is impossible to make this review even a condensed summary of the book; a critique of some of the main contentions is all that can be attempted.<sup>1</sup> The author's position that the civilization of the Nile Valley was decidedly superior to that of the other Eastern peoples of the time (*e. g.*, p. 291) cannot be questioned; and he therefore devotes more space to that land than to any other of the Oriental countries.

The relations of Asia and Egypt form, of course, one of the most important rubrics. It need hardly be stated that Hommel's vagaries regarding the alleged Babylonian origin of Egyptian civilization find no

<sup>1</sup> A more detailed discussion of this important book will be found in the *American Journal of Semitic Languages*, XXX. 125-137 (January, 1914).

place in the book. The author states, without qualification, that the Egyptian Sun-god bore a Semitic name, and that he was imported from Asia into Egypt (p. 85). The actual situation is that we have in Egypt a Sun-god as the High God far earlier than any document revealing a Sun-god in Asia, a state of affairs which was *a priori* to be expected in view of the fact that Egypt is a country enjoying almost cloudless skies the year round. The Solar cult was so powerful in Egypt as to contribute to Asia the well-known winged sun-disk adopted by the Assyrians as the symbol of their national god, and then also taken over by the Persians. The only *demonstrable* borrowing is thus against the author's position.

One of the most important of the early Egypto-Asiatic connections is navigation in the Mediterranean and the earliest surviving evidence of sea-going ships. For some reason we do not find any reference in Hall's volume to the earliest known voyage between Syria and the Nile: the forty ships of Snefru in the thirtieth century B. C.; nor, what is even more important, the new reliefs actually depicting a portion of such a fleet, dating from the middle of the twenty-eighth century B. C.

In an historical review of a long series of civilizations it is difficult not to fall into a mechanical presentation of external events, as contrasted with a survey of processes. In order to avoid this pitfall such a review demands powerful analysis and a penetrating discernment of characteristics. Incisive analysis cannot fail to discern the unique individuality of Amenhotep IV., the earliest monotheist in history (p. 298), and the impossibility of discovering his like in mere organizers, such as Hammurabi or Thutmose III. Perhaps this criticism may find its explanation in the fact that the author is so interested in the archaeological materials in a field where they are so plentiful and important, that the book sometimes, and unavoidably in some places, makes the impression of an archaeological commentary, a catalogue of *material* documents. The sources, written and unwritten, seem not always to have fused in the author's mind, to emerge in a symmetrical presentation of the *human career* revealed in the documents, irrespective of the form of these. Hence, in the Twelfth Dynasty of Egypt we find no reference to the epoch-making *literary* development (p. 168), the earliest known chapter in real literary history. A development in matters archaeological is of course a more tangible thing than one discernible only in social processes. Hence it is, as we turn to Asia, that we find rather an archaeological chronicle than a sympathetic presentation of the expansion and deepening of Hebrew civilization as a result of social processes, and especially of Hebrew religion as the outcome of a critical social experience consisting in no small measure of the ferment resulting from the friction between the ideals of earlier untrammelled nomad life and of the settled life of the Palestinian towns with its class distinctions.

The author's presentation of the civilization of Babylonia is less archaeological than the other portions of his volume, and is a very useful summary of recent results based chiefly, in its earlier portions, on

King's *Sumer and Akkad*, although it displays commendable independence in disputed matters. Probably few would accept the author's judgment that Hammurabi was the first great organizer—certainly no one who has visited the pyramids of Gizeh would be inclined to accept this view. This is the first book in English which places the Assyrians in their proper perspective. The noble art of the Ninevites, as displayed in relief sculpture, receives due justice, but we should have been glad to see recognized the fact that in spite of obvious limitations, the Assyrian was the first really great civilization in the Tigris-Euphrates Valley, as contrasted with the more limited culture of the merchandizing Babylonians. The very fact that Ashurbanipal compiled a library is of itself profoundly significant of a new age. There were no libraries in Old Babylonia and the discriminating interests and splendid cosmopolitanism of Sennacherib, especially as revealed in his recently recovered documents, are things entirely unknown in early Babylonia, and might properly find some commemoration in an estimate of the genius of the Assyrian Empire.

It is in the correlation of the Oriental civilizations with that of the Aegean that the particular value of our author's volume lies. His acceptance of Cretan civilization as pre-Indo-Germanic, and of the Mediterranean population who created it as the physical ancestry of the historic Greeks to a large degree—an ancestry which had meantime absorbed the Greek language, represents an undoubtedly sound position on the basis of the best evidence now available. The East has occupied so much of the author's space that he is obliged to make his study of early Greece, as he himself states, largely a consideration of external events.

Few, if any, historical works in English issued in recent years involve the treatment of a mass of material so vast, so varied and so widely scattered. It is therefore in no spirit of carping criticism, and with full appreciation of the innumerable difficulties and opportunities for going astray that the following corrections are noted. The attribution of the Great Sphinx of Gizeh to the Twelfth Dynasty (p. 164), a hypothesis first put forward by Borchardt, to whom the author for some reason makes no reference, is a supposition long since discredited. Archaeological data have shown clearly that the Sphinx is a work of the Fourth Dynasty, the same age which brought forth the Gizeh Pyramids behind it, of which it was the guardian. It is evidently a portrait of Khafre, the builder of the Second Pyramid of Gizeh. Borchardt himself, the author of the theory of later date, has abandoned it. The so-called "Temple of the Sphinx", the great granite building alongside it, which the author likewise attributes to the Twelfth Dynasty (p. 164), is also a work of the Fourth Dynasty, being the monumental gateway of the vast ramp, or causeway, leading up to Khafre's temple before the second Pyramid of Gizeh. Had this building been placed in the age to which it belongs, the author would hardly have made the remark that "the civilization of the Vth Dynasty is practically the same as that of

the IVth" (p. 129), for this building by the Sphinx is a veritable embodiment of the massivity of the Fourth Dynasty as contrasted with the refinement, grace, and beauty which find expression in the earliest known columns and colonnades discovered in similar buildings of the Fifth. In discussing the question of Cretan palace-decoration, more particularly wall-painting, the author contrasts such Cretan paintings with those of Egypt by emphasizing the insertion of numerous inscriptions by the Egyptian artist (p. 51). This of course applies not to Egyptian *palaces* but to Egyptian *temples*, and the sensitive interchange of influence between the wall-painting of the Cretan and Egyptian palaces is evident. Indeed the recent excavations of Borchardt at Amarna have made it pretty clear that the plan of the Cretan palace was derived from Egypt.

The author's style is forcible and interesting. The thirty-three plates of illustrations are excellent and well chosen. It is inevitable, as we have said before, in a work covering so large an area of history and so vast an array of sources, written and unwritten, that opportunities for difference of opinion should be very frequent and that numerous pitfalls should beset the way. If much of this review is devoted to such inevitable differences and corrections, I wish nevertheless again to express appreciation of the devoted industry which the author has brought to his task, and to predict for his volume the usefulness which such a valuable survey of man's early career deserves.

JAMES H. BREASTED.

*Les Esclaves Chrétiens depuis les premiers Temps de l'Eglise jusqu'à la Fin de la Domination Romaine en Occident.* Par PAUL ALLARD. Cinquième édition entièrement refondue. (Paris: Victor Lecoffre. 1914. Pp. xiii, 484.)

*Les Origines du Servage en France.* Par PAUL ALLARD. (Paris: Victor Lecoffre. 1913. Pp. 332.)

THE first of these works is crowned by the French Academy and a congratulatory note on the behalf of the pontiff precedes the preface. There is no exaggeration in calling the volume a most valuable contribution to the history of slavery, and it would be mere bickering to try to pick a flaw in the author's reasoning. In his opinion the amelioration of slavery did not come as a result of economic changes, as often asserted, but as a change of heart caused by a new religion, hence as a moral change of view of the whole question. And had the Church which caused this change achieved no greater victory in her long and arduous striving for the betterment of man, in the author's opinion (and the reviewer's as well), this alone would be sufficient for us to arise and call her blessed.

In the foreword of the second volume the author states what is meant by serfdom, as different from slavery, as understood by the ancient world. He thereupon proceeds to explain how the fourth and fifth centuries were a period of attachment to the glebe all over the Roman Empire.